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A N

Impartial Enquiry

INTO THE

TRUE CAUSE

Of Our Present

NATIONAL TROUBLES.



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A N
 E N Q U I R Y
 I N T O T H E
 T R U E C A U S E
 O F
England's Troubles.

WHEN we consider that the Affairs of Nations and Kingdoms are under the Direction of an infinitely wise, powerful, and good Being, who can never be mistaken in his Rules of Government,

ment, who wants not Power to execute all his wise Determinations, and yet is full of Goodness and Compassion towards the Works of his Hands ; we may be very certain, I say, from these Considerations, that he never brings, or suffers others to bring, any considerable Calamity upon a Nation or a People, but when it is absolutely necessary for the Vindication of his own Honour, as the supreme Governor of the World, and designed for the Correction and Punishment of those who have slighted and abused, trampled on and despised the Bounties of his Providence.

Surely, therefore, it cannot be thought an impertinent Enquiry at this Time, to see whether we cannot find out what may be the procuring Cause of our present Troubles ; the Recapitulation of which, I suppose, I may spare myself the Trouble of going over, inasmuch as 'tis to be presumed none are now so stupidly secure as not to be alarmed therewith.

For, besides that most unnatural and cruel Rebellion, that has made such Havock in many considerable Parts of this Island, and which is yet far from being totally suppressed, we have now most certain and convincing

vincing Proofs that both the Powers of *France* and *Spain* are using their utmost Endeavours to prepare themselves for an Invasion upon our Coasts. And lest even this should not be sufficient to awaken us out of our *Security*, there is yet another alarming Judgment of God upon us, in that great *Mortality* which is among our Cattle, and which, if not timely removed, seems to threaten both *Famine* and *Pestilence*.

If *these* Things will not awaken our Fears, and make us consider what God is *about* to do with us, and what should be the *Cause* of his bringing *these* Beginnings of Desolation on this Nation, we may expect he will pour out the *Dregs* of the Cup of his Indignation upon us.---For as yet, tho' he hath corrected us, it hath been like a tender Father, who is loth to scourge us too severely; and therefore he has mingled many Mercies, together with his Judgments, to try whether we will reflect upon our Ways and Doings.

Is it not then highly proper for us to fall in with this *Design* of his Providence, by considering what those Things are, which may have provoked the Almighty to bring all *these* Evils upon us?

And

And here, that which offers itself first to our Consideration is, that Spirit of *Discontent* and *Uneasiness*, of *Complaint* and *Invective* against our *Rulers* and *Governours*, which has spread itself so *universally* among all Sorts of Persons ; insomuch that of late Years, it has been scarce possible to go into any mix'd Assembly, but you were sure to hear some one or other *exclaiming* against the *Government*, and finding Fault with *every Proceeding*. And tho' we have enjoyed every one his own *Property*, without any *Molestation* ; yet because many have not had that Share in the *Management* of Affairs which they desired, they grew clamorous and *disaffected*.---The Consequence of this, no doubt, was, that it *weakened* the Hands of our *Governors*, set us at *Variance* among ourselves, and *encouraged* our *Enemies* to make this *bold* and *desperate* Attempt upon us. . And what is worst of all, it has provoked the *Almighty* to enter into a *Controversy* with us, and to threaten us with a total *Subversion* of that *Government* (with all its Advantages) which we have so shamefully and wickedly abused.

What *Ingratitude* are those guilty of, who, under the *beit* of *Governments*, have enjoyed all

all the civil and religious Rights a People can reasonably desire ; who have been blest with fruitful Seasons ; and whose Cattle have brought forth Thousands and Ten thousands in their Folds ; and yet, instead of having their Hearts filled with Thankfulness, and their Lips with Praise, have been all this while murmuring and complaining, as tho' they had been fed with *Bread and Water of Affliction*, or had been *serving their Enemies in Hunger and Nakedness, and in the want of all Things* ? Tell me now, is it not just that God should threaten us with a total Deprivation of all these Blessings, and make us know their Value by the Want of them ?

I hope indeed this Alarm we have had, has already produced this good Effect, that it has opened the Eyes of many who have been misled ; and who, tho' they have inconsiderately fallen *too much* into the common Cry, yet never meant to make any *Inroads* upon the present happy Establishment. That Spirit of *Loyalty*, and that Detestation of *Popery* which seems so universally to prevail at this Time, in most Parts of the Nation, is, in the Apprehension of all true Lovers of their Country, a Token for good, and a very happy Effect of our present Troubles ; as it gives us great Room to hope that

that we shall for the *future* be a more united People. This will make us really formidable to our Enemies, inasmuch as all their most sanguine Hopes are founded in our Divisions and Animosities.

But tho' this discontented Spirit is one Cause, yet 'tis far from being the *only* one, of our present Calamities. No -- *There are yet greater Abominations than these* -- There is a Flood of Iniquity, of Profaneness and Immorality, which calls down the Vengeance of God upon our Heads. -- For besides Cursing and Swearing, and Uncleanness of every Kind, there is a most shameful Profanation of the Sabbath Day among us :-- Instead of its being set apart for Devotion, Publick and Private, Family and Closet, 'tis with the most a Day of *Pleasure* or of *Idle-ness*, of *Recreation*, of *impertinent Visits* -- of *any Thing*, rather than the *proper* Work for which it is designed. Is the fourth Command expunged from the Decalogue ? And yet I am persuaded there are many who would be thought very good Christians, who scarce ever make the least Conscience of keeping this Day as holy, either by going to publick Worship themselves, or taking Care that those should, over whom they have any Influence.

To

To the prevailing and scandalous Abuse of this Day, among the Rich and the Great, among Masters of Families, or those who are in the more exalted Stations of Life, we may very justly charge that *abounding* of Vice and Profaneness which every where, like a mighty Deluge, has overspread the lower Sort of People, and which is such universal Matter of Complaint, as being the Source of great Disorders and Confusions, in Families and Neighbourhoods, as well as in Towns and Cities.

Would we then strike at the Root of all this Iniquity and Mischief, let us all, as well by our Example as Precept, *Remember the Sabbath-Day to keep it holy*.--Not only by going to Church ourselves, with our Families, at the stated Hours of publick Worship, but also by spending the intermediate Parts of the Day (so far as is consistent with the necessary Refreshments of Nature) in religious Exercises, in Family and private Devotion, instructing our Children, restraining our Servants from taking their Pleasure on that Day, exhorting them to spend their Time in a Manner more suitable to the important End for which it is designed.

I am fully persuaded, were this Work but once set about in good earnest, we should soon see another Face of Things in this Nation. It would be a means to curb that insolent audacious Spirit which has grown to such an enormous Height among Persons in lower Life.—It would fill their Minds with Reverence for the sacred Name of God, which is so dreadfully profan'd among us,—a Crime, which tho' very common and unheeded, is certainly of a most mischievous Nature and Tendency. I could wish indeed it were no where to be found but among the lowest of the People ; but oh ! too often are our Ears offended with this impious Language, in Company where much better might be expected, and among Persons whose Education and Good Sense would otherwise have fitted them for shining Characters in Life.

ARDELIO is well descended, of sprightly Parts, and generous Principles ; his Heart burns with Love to his King and Country, and is full of Zeal for our National Establishment, both in Church and State. Accordingly he reads the Accounts which are given of Popish Tyranny and Cruelty, with vast Abhorrence and Resentment. I went with him

him the other Day to visit a Gentleman, in whose Parlour we found several Persons met together. After the first Salutations, the Conversation turn'd, as is usual at this Time, upon the present Posture of Affairs. One of the Company, whose Politeness and good Breeding, appeared in the very Air of his Discourse, entertained us very agreeably upon that Head, and in a most ca'm and rational manner demonstrated it to us, that *England* must needs be miserable under a Popish Government; he was therefore surprized that any one in this Nation should promise himself the least Advantage by the Subversion of our present *happy* Establishment---did heartily lament that so many were thus blind to their own true Happiness, and shewed the Overflowings of his Benevolence and Pity, by wishing they might have their Eyes opened Time enough to prevent their utter Destruction. *Ardelio* could not forbear every now and then discovering *His* great Zeal and Loyalty, by uttering some bitter Invective against That rebellious Crew, and swore by his Maker, that he could freely send them to the Pit of Hell, and heartily wish'd the D---l had them all; with such like Expressions. When the Company broke up, *Ardelio* and I went a little Way together, and I enquired of him who

that Gentleman might be, who talk'd so well about the present Rebellion. He replied, I don't know him, but I warrant you he's either a *Methodist* or a *Presbyterian*.--- Did you mind his whining Way of Talking? I told him, I thought the Gentleman's Arguments were very strong and conclusive, tho' not enforced by Appeals to his Maker, nor his Language embellished with those Words, *Devil* and *Damnation*, as some People's frequently was; but that I supposed those Terms were intended more for *Ornament* than *Use* in Conversation. Upon saying which, I immediately bid him Good-night, and so left him to make that Reflection upon *himself*, which his Good Sense, I am sure, will naturally lead him to.

'Tis no doubt an unspeakable Pleasure to every true Lover of our holy Religion, to see so many excellent Pieces wrote against *Popery*, and the Minds of Persons of all Ranks filled with such a warm Zeal for the *Protestant Religion*. But for God's Sake, consider, I beseech you, what are we reformed from? Is it only from the corrupt *Doctrines* of the Church of *Rome*? What will this avail us, if we do not reform our *Practice* also? If our *Principles* are so much better than theirs (as undoubtedly they are) ought

ought not our *Lives* also as far to exceed theirs ? If we profess to derive our *Religion* from our Bibles, ought not our *Actions* to be conformable thereto ? Otherwise, don't we condemn ourselves ? And while we are making an Outcry against Popery, we only mean the *Tyrannical* Part of it, and all our Love to, and Zeal for, the Protestant Religion, proceeds only from the Fear of being made Slaves to Priests, who would make a Property of us, by obliging us to pay dear for their Indulgences to our beloved Sins, which now we commit with Impunity.

If this be the Case, may we not fear that God, in righteous Judgment, will bring *That* most dreadful *Scourge* upon us, as a Punishment for our vile Hypocrisy, who while we cry, *The Temple of the Lord, the Temple of the Lord*, mean nothing less than Religion, properly so called, but only a Liberty to commit all manner of Iniquity.

But there is yet another Source of Mischief, that greatly debauches the Minds of Multitudes, and cries to Heaven for Vengeance against us ; I mean---That *insatiable* Love of Pleasure, which like a wide-spread-
ing Contagion has infected almost all Sorts and Orders of People ; and which, unless

we

we are timely reclaimed from, will, in its natural Consequences, inevitably prove our utter Destruction.

This is not meant to condemn all manner of Recreation as absolutely unlawful. For neither Reason nor Religion forbids the moderate Use of it, so far as is necessary to relieve the Mind from the Fatigues of Business, and is consistent with the Rank and Condition of Life we are in---But only that *immoderate* Pursuit of it, which for some Time past has been the reigning Vice ; and which occasions an excessive Waste of Time, disposes the Mind to Sloth and Idleness, is unavoidably attended with the Neglect of many Family and Relative Duties, as well as exorbitant Expences, and all this naturally followed by Discontent, Murmurings and Complaints against the Times. For when People do not proportion their manner of Living to their Circumstances, truly then the Times must be complained of-- (And 'tis a Sign they are bad indeed, when so many Houses of Amusement and Entertainment, have been maintained by the Superfluities of the People.) But the Truth is, this expensive Manner of Living has occasioned many Bankrupts, whereby Numbers of Families have been involved in Distress and Poverty ; and

and when by their foolish Extravagancies, they have ruined themselves and others, then they loudly exclaim against the Times. But who is it makes them so bad? Does any one oblige us to spend our Time and Money in Gaming, in Drinking, in Musical Societies, or in any other Places of expensive Pleasure? Suppose, instead of this, we were generally at home, conversing with our Friends, minding our proper Busines, making that our Delight instead of our Burden. Suppose, instead of spending our Evening in a Tavern, or elsewhere, we were to regulate our own Household, to set up that *long-neglected* Duty of Family Religion, on the Week-day, as well as on the *Sunday*--Suppose we were to be constant in reading the Scriptures, Morning and Evening, if possible, in our Houses as well as our Closets.--Suppose we were to sit down seriously a Quarter of an Hour, to consider what we had been doing the past Day; what had been done amiss; what had been neglected that ought to have been done;--and when we had thus regulated ourselves and Families, and ordered our Expences in the most frugal and best Manner we are able, shou'd find an Overplus, instead of throwing it away in these fashionable Pleasures, suppose we relieved the Distressed, or employed the Poor in some

useful Labour, would not this turn to much better Account than our present *trifling* but *ruinous* Conduct ?

I am fully persuaded, that next to the Profanation of the Sabbath-day, the Neglect of Family Devotion is another true Cause of the abounding of Iniquity in our Land, and is a Sin that has provoked the Displeasure of Almighty God against us.

It is indeed astonishing to think, that any Persons who pretend to own a God and a Providence, should neglect to pay him constant Adoration, both in private and in public.---That a Being who knows he receives all the necessary Supports of Life from his Favour, should forbear to return him hearty Thanks for his daily Benefits--That those who know they cannot continue one Moment in Life without his upholding Hand, and who are perpetually liable to be called to his Bar, to give an Account of all that they have done in the Body, should fail daily to implore his Forgiveness for past Follies, to seek his Aid and Assistance to enable them to perform all future Duty, and to ask of him the Bestowment of all needful Blessings. *Give us Day by Day our daily Bread*, is a Petition

Petition which sufficiently intimates to us, that this ought to be our daily Practice.

Not only every one for himself therefore, but Masters of Families ought to join with their Households in this Work ; because, as we want Family Blessings, and receive Family Mercies, so we ought to put up our joint Petitions, and return our joint Thanksgivings to our bountiful Benefactor. And the rather, as this also will be a Means to instil into the Minds of our Children and Servants a Reverence for the Divine Being ; and be a likely Method to train them up to, and fit them for, the same Practice, whenever they shall be Heads of Families themselves--a Duty, which tho' taught by the Light of Nature, is, thro' that daring Height of Impiety to which some are arrived, turned into Ridicule. But can any Practice be more rational, more worthy, or more becoming the *Dignity of our Nature*? What Pre-eminence, I beseech you, have we above the Brute Creation, if we only live for the same low and mean Purposes that they do? They indeed answer the End of their Being in all their Actions and Pursuits--But for Man--an intelligent Creature--a Being endowed with a Soul capable of knowing, loving and adoring his Maker, to put him-

self upon a Level with these lower Orders of Creatures, how amazing the Stupidity ! how monstrous the Folly !

We have indeed for a long Time been blest with fruitful Seasons and plentiful Harvests, as well as with large Increase of Cattle ; but may we not justly fear, that as these Mercies have been dreadfully abused by us, and there has been such a total Neglect of Prayer and Praise, to the great Giver of all these good Things, he may make us feel our Dependance upon him, by cutting short these Necessary Supports of Life ; and that those who would not thank him for them when they enjoyed them, may live to know the Want of them, and fill the Earth with their bitter Cries and Lamentations, when he shall in just and righteous Judgment proceed to these Severities ? This has been God's Method of dealing with People in former Ages, and no doubt will be so in present and future Times. *They knew not that I gave them their Corn and their Wine, and their Oil, in the Season thereof,* is the Charge brought by God against an ungrateful People ; and therefore he threatens to return, and deprive them of those good Things they would not own him to be the Author of--

And

And thus those who will not see, shall see,
and be made to tremble under the Fury of
his Vengeance.

And for the same Cause we may justly fear that he may take from us his holy Word--that long neglected Book--that Book which has been trampled upon and burlesqu'd by profane and impious Men--and I wish I could not add, slighted by almost all Sorts of Persons. My Busines is not with the profane Scoffer, who sneers at his Bible, and thinks his Wit never so pointed, as when he is turning that sacred Page into Ridicule. No--I leave him to be terribly convinc'd of his daring Impiety, and to answer for his Conduct before the righteous Bar of a just and terrible God--a God who will not be mocked, and who is a consuming Fire to all those who are *obstinately* impenitent. But my present Busines is with those who profess to *acknowledge* the divine Authority of that sacred Book, but neglect to make any *Use* of it, unless it be in teaching Children to read ; and who, tho' they pretend to derive all their Religion from it, never make Conscience of reading it, either in private, or in their Families. And what shall we say to such a Conduct ?

Do you think this is not casting great Contempt upon the divine Author of this Revelation ? Will you say you have, from your younger Years, been so well acquainted with it, that 'tis needless for you to read it now ? You know all the Rules and Duties contained therein.--However, let me tell you 'tis a Sign your Knowledge therein is very defective, since your Practice is no more conformable thereto. I am perswaded, if you would acquaint yourselves more with your Bible, you would find many Things in it, that would minister Reproof. And is not this, my Friends, the very Case ?--Has not Custom, long Custom, introduced many Practices into human Life that cannot be justified by the Rules of our holy Religion ? But we know not how to refrain from them ; and because we will not be made uneasy in these Practices, theref're we neglect our Bibles, stifle our Consciences, and by some fallacious Reasonings or other, make ourselves easy in this Round of Sin and Folly.

But is this acting like reasonable Creatures ? Must we not come to a terrible Reckoning hereafter, for all these Neglects, this wilful Blindness, *refusing to come to the Light, left our Deeds should be reproved ?* Oh what a heavy

heavy Load of Guilt will this bring upon us !

Let none pretend to evade the Force of all that has been now said, by *pertly* replying--That as bad as our Nation is, they make no doubt but other Nations are as chargeable with Vices and Immoralities of every kind; and that therefore we have no Reason to fear any *remarkable* Punishments from the Hand of God, above others, upon *that* Account. For such should consider (if any such there be) that *few* have enjoyed the same Advantages for the Practice of Religion and Virtue that we do; and perhaps too, no Nation under Heaven lies under such strong Obligations to Providence as ourselves. We have once and again been most remarkably preserved from Ruin, when upon the utmost Brink of Danger, from our Popish Enemies both at home and abroad: But alas! to our Shame be it spoken, those signal Appearances of divine Providence in our Favour, have been far from being rightly improved, nay, most grossly abused; so that we seem to have been delivered only that we might commit the vilest Abominations-- And surely this must have vastly aggravated our Guilt, and may give us Cause to expect

a proportionable Weight of Resentment and Vengeance from the Hand of forgotten, slighted, and injur'd Goodness. Do not then venture to flatter yourselves with this Thought, that because your Enemies are as wicked as yourselves, (or perhaps more so) *therefore* they shall not be suffered to prevail against you ; for when God is about to punish a favourite, but ungrateful Nation, he often makes Use of the worst of the People for that Purpose ; for the Sword in *their* Hand is but *His* Indignation ; and while *they* are perpetrating the greatest Wickedness and Cruelty, *he* is but executing his righteous Judgments.

And now tell me, all ye considerate Readers, tell me, Are not these Things that I have mentioned the true Cause of those National Troubles we at present groan under, and have great Reason to fear will fall with a yet heavier Weight upon us, if we do not repent, and turn to the Lord with our whole Heart ? May we not justly fear that our Bibles will be torn out of our Hands, in Fury and Indignation by our Adversaries, who know full well what a dangerous Enemy it is to their tyrannical Power, and therefore very wisely, as well as wickedly, hinder the

the poor People from reading these sacred Oracles.

I think I may spare you and myself the Trouble and Pain of drawing the Picture of such a Distress. It has been very judiciously set forth by many eminent Pens ; but none can fully describe it, no Words can be found strong enough to paint out the Miseries this poor Nation would suffer, if God should let loose these Destroyers of our Peace upon us.

Well-- How shall we prevent it ? What must be done ? We have joined together in Bands to unite our Strength against the common Enemy. We grudge no Trouble, no Charge for this Purpose. 'Tis well so far-- But remember God is your Enemy-- and what have you done to appease him ? Why, we have set apart a Day of Fasting and Prayer for this Purpose, to implore his Blessing upon our Armies and our Fleets.-- This also is well-- But is this all ? O my Friends and Countrymen, this is not sufficient. You must turn *every* Man from the Evil of his Ways and Doings, and turn *to* the Lord with your whole Heart, that he may have Mercy on you, *lest he come and smite you with a Curse.*

But

But you'll say, What can we do to turn a whole Nation ? Tis true we cannot do it : But let every one of us mend himself, his Family, and all under his Care, so far as his Influence reaches. Was but this once effectually resolved on, and put in Practice, I should fear nor *France* nor *Rome*, nor the confederate Force of the infernal Regions ; for if God be for us, we might then say, *stronger is he that is with us, than all those that be against us.*

And to encourage us in this Return, let us remember, that *at what Time he speaks concerning a Nation or concerning a People, to pluck up, and to pull down and to destroy ; if that Nation and Kingdom turn from the Evil of their Ways and Doings, and bumble themselves before him, he will also turn from the Fury of his Anger, saith the Lord.* Is this the kind and condescending Language of our adoreable Creator, of our righteous Governor, and of our tender Father, and shall we not hear him ? Shall we not comply with this his so reasonable Demand,--so much for our own Interest,--for the Interest of our native Country,--of our dear Children,--and of every tender Name that is known

known among Men ? I perswade myself, none that will give themselves Leave to read this, and sit down seriously to consider the Weight and Importance of it, but will resolve, for their *own Part*, to root out every Vice and Folly that Custom and Fashion may have introduced into their own Practice, and that of their Families. O ! what a Token for good would it be to this poor Island,-- If instead of exclaiming against our Rulers and Governors, every one should smite upon his own Breast, and say, *What have I done?* acknowledging the Justice of God in our present Troubles :—If instead of putting our Trust in the Courage, the Bravery, the Strength, and the Vigilance of our Armies, our Admirals, or our Ships of War, we should be heard to own our Dependance upon the *divine Being* ; and after all the best concerted Measures have been pursued for our Safety, should place our Confidence entirely in the Lord of Hosts, who *only* can give us Victory :—If instead of Idleness and Sloth, and an exorbitant Thirst after Pleasure, we should see People grow diligent in their Callings ; Frugality reigning in the room of Luxury ; good Order and Family-Devotion, instead of Gaming Tables, and other expensive Follies :—And to crown

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all,

all, If instead of making the Sabbath a Day of Pleasure and Recreation, we should see our Churches crowded, and Houses of publick Resort and Entertainment in a manner forsaken ? What a delightful Scene would this be ! How would such an Alteration in the Face of Affairs, cause the Heart of every good Man to leap for Joy ! inasmuch as it would be an undoubted Presage of our approaching Deliverance, and make it evidently appear, that these late Troubles were designed by God for our Reformation, and not for our Destruction.

But, if after all these Methods which God has taken to rouze us out of our Letthargy, and to reclaim us from our Sins, we will yet harden our Hearts, and refuse to hear the Voice of his *Rod*, as we have long done the Voice of his *Word*, we may depend upon it, if the present Storm should blow over, and these Troubles in some good Measure subside, God will yet visit us in a more terrible Manner than he has now done ; and it may be, bring such *sudden* Calamities upon us, as will not give us room for Repentance : For he is a God to whom *Vengeance* belongs, as well as *Mercies*, and those

who will not honour him in *one* Way, shall certainly do it in *another*.

And now, shall not every one of us do the utmost that lies in his Power to avert such impending Danger? O my Friends and Countrymen, do you not begin to feel the dying Sparks of publick Spirit rekindle in your Souls, and rise up to a generous Flame, inspiring you with ardent Resolutions to serve your Country in all the Ways you can? Don't you think 'tis worth while to break off your Sins by Repentance, and to amend what has been amiss in your Conduct, since 'tis the only effectual Way to save this poor Nation from Ruin, and to draw down the Blessing of Heaven upon it? I perswade myself you do--I cannot think you sunk so low as to feel no such generous Sentiments glowing in your Breasts. O cultivate and cherish the noble, the pious Resolution; put it into immediate Practice--Cease to do evil, learn to do well, so shall the Anger of God be turned away from us, and we, and our King, and our Land shall find Favour in his Sight.

And as a further Motive to this Reformation, let me add, that what you are now exhorted to, as the *only* Means of turning away the Anger of God, and securing his Blessing, will be as beneficial to yourselves, consider'd as private Persons, as it will be to the Community of which you are Members. For it must be remembred, that Profaneness and Immorality are not only ruinous to Society, but much more so to the Persons who are guilty of them. And therefore, tho' a publick Spirit, and a Love for your Country should not be Principles strong enough to make you forsake your Sins; yet, methinks, when your own Interest and Happiness are equally concerned, you should, in a Dependance upon divine Grace, heartily set about it. 'Tis possible Thousands and Ten thousands may still harden their Hearts, and a general Reformation may not, after all, take Place; and if so, how God will deal with us as a Nation, we cannot certainly determine. However, this should not put a Stop to a personal Reformation, because that will be attended with this comfortable Reflection, even at present, that we have done all that was in our Power to prevent the Ruin of our dear Country: And will moreover be a Pledge of our eternal Felicity in the

the World to come. And shall not the Hope of dwelling for ever in the Presence of God, as our God and Portion ; of seeing his Face with Comfort and Joy hereafter ; of joining with Angels, and with the Spirits of just Men made perfect, in adoring and praising him for ever ; and of being made happy to the utmost of our Capacities and Wishes ; I say, shall not the Hope of all this put us upon doing *that*, which is most reasonable in itself, and is recommended to us by every Consideration that may affect and influence intelligent Creatures ?

Will it be any Consolation to you, my Friends, to perish with the Multitude, and after all these Warnings which Providence has thrown in your Way, to have no other Excuse for your Vindication, but that you acted like the rest of the Nation ; and therefore thought yourselves in a very safe Way, because you did but follow the Example of many others, who were esteemed good Sort of People ? Alas ! what a poor Excuse will this be to offer before the Bar of God, when he shall call you to a final Reckoning ? How will you be able to stand the Test of such an Examination, when he shall demand of you, what Improvement
you

you made of all those Advantages he put into your Hands, for the Practice of Virtue and true Religion ? That these Papers may not increase your Guilt, and aggravate your Misery, in that awful Day, let them have *that* Regard from you which their Importance justly demands. *Which God of his infinite Mercy grant, through the Merits of his Son, and our only Saviour.*

F I N I S.









